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Hib. 7. 679. 22

LETTER

FROM A

Jesuite :

OR THE

Mysterie of Equivocation.

BEING

The Copy of a Letter of Recommendation, seeming much in favour of the Bearer, but by different Reading, rendered of quite contrary signification,

Lately discovered by the Person who was thereby abused and now made Publik for General Satisfaction;

With Allowance.

Reprinted Anno Dom. 1679.



Ms. A. 9. 2. 20

THE LETTER

FROM

John :

OF THE
191-90

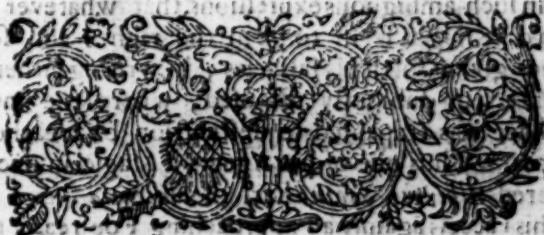
Myth of Episcopate

BEING

The Copy of a letter of Recommendation, bearing
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bused and now made Public for General Satisfaction.

CURRY SIMONSON.

Reprinted Anno 1872.



A LETTER from a JESUITE: or the *Mystery of Equivocation.*

HIS word of *Trade* assures us That the De-
vil was a liar from the beginning. For ear-
ly he began that Trade, deluding our
first Parents with pretensions of increas-
ing their knowledge, when his design was
to rob them both of *knowledge* & *happiness*, overwel-
ming all the faculties of their souls with dismal clouds
of *ignorance*, which to this day sadly oppress the in-
tellectuals of their unhappy offspring. Nor was his
Oracle, infamously laboured at *Delphi*, wanting to per-
fect the same method, wisely somewhat refined with
semblances of verity, and from thence, in like the first
practice of Equivocation came into the world. To
keep up the reputation of his Priests, and continue the

A new way, every
Their diabolical
as an Alms-giver's
prognostications

Idolatry of his Votaries, returning answers couch'd in such ambiguous expressions, that whatever happen'd he might seem to be in the right; and sometimes giving forth his fallacies, in writing either unpointed, or dubiously disposed; where the unwary Reader was trapann'd to destruction by treacherous hopes. Thus one of his Agents a Magician once answered *Albertus Scotus* Earl of Placentia, enquiring of his success against an approaching Foe ready to invade his Territories—*Domine spes securus inimici tui*

frangit intrabunt terram & subijciuntur Domui tue.
Which after being interpreted by his own wishes, interpreted as the words of a Prophet to *impossibility*: *Sis*, Rest your self secure, your Enemies shall sweetly (peaceably or fairly) enter your Land, and shall be made subjects to

you. But being translated and subdued, the *Magician* *Scotus* interpreted his words, *Domine spes securus*, do not rest, your house secure, *inimici tui*, thy enemies, *intrabunt*, by their force shall enter thy Land, & subijcient, and shall be made subjects to thee.

But being all this while to this Arch Craftsmanister of *Wit* and *Wit* are now that have more unappliedly improved the way of deceit in this kind, than the *Politicks* and *Romish* Seminaries, their very looks and figures which are *equivocation*, wolves in sheep's clothing, and *ghostly* Fathers that have by *show* abundance of the world, ruffling in Courts, Exchanges, every where, in huffing habits of *Hectoring Gallants*. Their discourses capable of as many Constructions as an Almanack-makers prognostications,

nor are their writings less full of crafty obscurity and *hidden* meanings. Of this sort we have here a pretty instance, which without doubt was hammered in that Forge. A poor Fryar who it seems was not very fit for their turn, being sent from an eminent man of that Fraternity on some sleeveless errand, has a Letter of Recommendation given him to carry by his Superiors; and being first read to him, finding the Contents so much (as he understood them) in his favour, did no doubt return his Gholly Patron abundance of thanks for so signal a kindness promising himself what extraordinary welcome the same would procure him with the person to whom it was directed, and indeed who could suspect a Snake in such verdant Grass? or a mischievous meaning in words that appeared so plain and hearty? being as follows.

[The text of the letter is mostly illegible due to fading and bleed-through from the reverse side. The word "The" is visible in the middle of the paragraph.]

Your affectionate Friend,

Paris Nov.
21. 1678.

The Letter.

SIR,

MR. G. an Irish Fryar of the Order of Saint Benedic^t, is the bringer unto you of news from me by means of this Letter, he is one of the most Discreet, Wise, and least Vicious persons that I ever yet (amongst all I have conversed with) knew, and hath earnestly desired me to write to you in his favour, and to give him a Letter for you of Credence on his behalf, and my Recommendation, which I have granted to his Merit (I assure you) rather than to his Importunity, for believe me, Sir, he is one that deserves your esteem, and I am sorry you should be wanting in the least to oblige him by being mistaken in not knowing him I should be exceeding sad if you were so as many others have been, upon that account, who now esteem him and are of my best friends. Hence Sir, and from no other motive is it that I desire to advertise You That you are obliged more than any to take special notice of him, to afford him all imaginable respect, and to say nothing in his presence that may offend or displease him in any sort; for I may truly say, I love him as I do my self and assure you there cannot be a more convincing argument of an unworthy Person in the world than any way to injure him. I know that your self as soon as you cease to be a stranger to his virtue, and have occasion to be acquainted with him, will love him as well as I, and will thank me for this advice. The assurance I have of your Civility binds me for to write further of him to you, or to say more upon this subject.

Paris, Nov.
21. 1678.

Your affectionate Friend,

Johannes Armondus de Hess, &c.

Now I dare lay a wager the honest Reader sees no more harm in all this than the silly Fryar did that carried it; but if you please to turn down just a quarter of the leaf on the outside so as to cover half the Letter and then read what remains open, you will find it still coherent sense, but to a quite contrary import from that which before it carried, For thus it runs:

Sir,

Mr. G. An Irish Fryar, is the bringer to you of this Letter, he is one of the most vicious persons that I ever yet knew, &c.

But alas! deceiving a poor Fryar with such a neat piece of Gullery is nothing to the practices of the Ecclesiastical Politicians of the right Roman breed: their principles delivered by approved Casuists extend to and allow more gross exploits. Take an instance of it in commerce. *To uselies* (says de Grassi; l. 2. c. 1. 18) *in bargaining to get a good price, is but a venial fault, though made a daily practice.* What think you of forswearing ones self a little? Hear what their great Doctor Soto in his Book *de Just. & Jure* l. 3. q. 7. saith; *Testimonium falsum in favorem proximi, non est mortale.* A false Testimony in favour of my neighbour is no mortal sin. And he gives you (though himself a Dominicán) this true blew Jesuitical reason for it; *Because.* says he, *the Command is, Thou shalt not bear false witness against thy neighbour, but forbids not thy doing it for him.* Their Navarr delivers it for orthodox Popish Divinity, that any person being Interrogated unduely, that is, by any that he thinks not competent Judges in that case, concerning any thing which if confessed might endanger him, may answer with a *mental reservation.*

vation, denying that to be done which in truth was
 done, secretly meaning in such a month, or was not
 done with an intent to discover it to you, or the like.
 Their sylvester, in his Summs in the word Accusations
 speaks freely, that the accused in the least case before
 mentioned) may tell a Lie, which is not any mortal sin,
 nor so much as venial, if answering cautiously and (as
 they say sophistically, he speak that which is false in the
 Judges sense, and true in his own, since not being pro-
 perly under his Jurisdiction, he is not bound to speak
 Truth in his sense. Nor is truth more secure amongst
 them in the Pulpit than at the Bar; A Preacher may
 there Lie, by Cajetans good leave [Summ. V. Menda-
 cium p. 437.] if he does it not as a Preacher, and his lies
 be not scandalous. So the said sylvester (on the same
 word, num 4.) thus resolves the point, *Quaritur utrum
 sit peccatum mortale predicatori mentiri in Ambone* & if
 any enquire whether it be a mortal sin for a Preacher
 to tell lies in the Pulpit, *dicio quod non*, &c. I say no,
 If he can do it wittily, he may intermix his Sermons with
 false stories provided they be but jocular for if they only
 make his hearers innocently merry, its scarce so much
 as venial. In a word Since by their doctrine they
 may without danger be false to their friends & de-
 dants, to private persons, to magistrates, to their Priests
 to their Gods, where ought they to have Credit?
 Since they may practise Lying and deceit in common
 Conversation, in Commerce, in Doctrine, and Courts
 of Justice, and even in Gods Worship, where may
 they be trusted.



